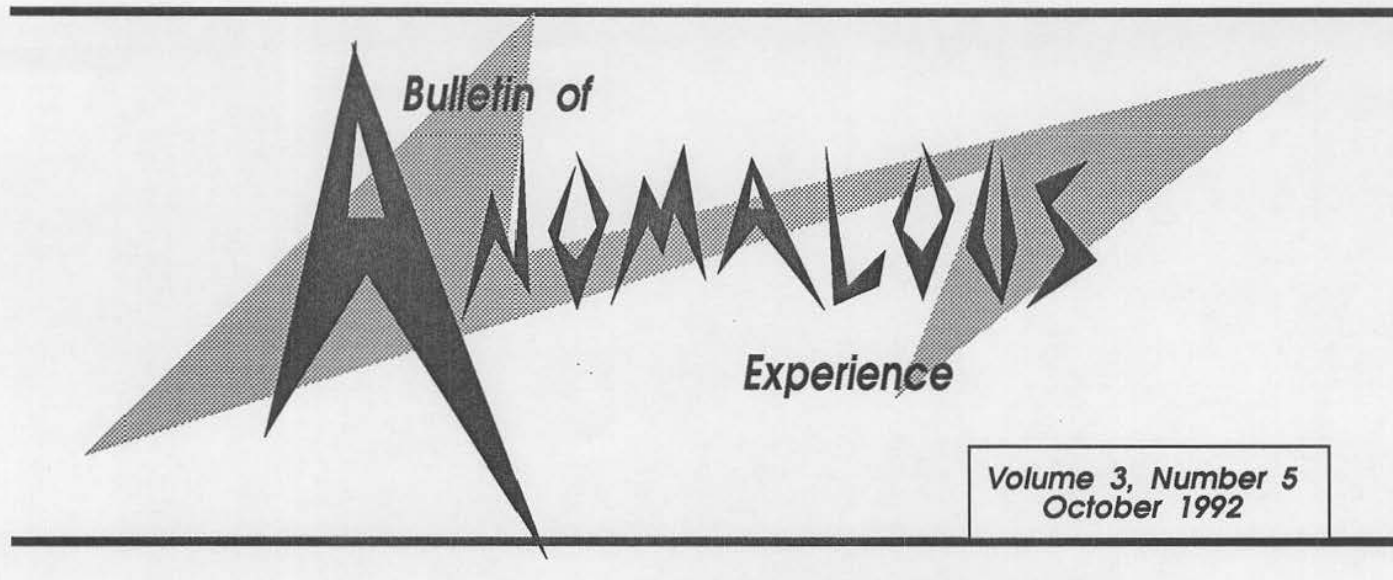


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THE EDITOR NOTES...

This issue is a perfect example of what I wanted BAE to be when I began this project almost three years ago. The article by Ann Druffel on resisting abductions, which appeared two issues ago, continues to generate debate. Richard Boylan's comment on Ann's views appeared last issue, Barbara Becker's response to Richard Boylan appears this issue, and I expect to have more feedback on this topic in the next issue. It's gratifying to see BAE serve as stimulus and vehicle for this kind of frank and open discussion.

Our subscription list is growing, too. We're now at 125 names, and I continue to get one or two requests a week for subscriptions, the majority from mental health professionals and academics. Almost all of these inquiries have come by way of word of mouth; I am not doing any formal promotion of BAE.

Opinion among the readership seems to be divided on the issue of publishing a list of subscribers. In one of the upcoming issues I plan to insert a form so that each of you can formally indicate what (if any) information about yourself may be included in a master list to run sometime in 1993.

Contributions to the "Experiencer's Recommended Reading List" are still welcome. In an upcoming issue I will consolidate those suggestions received so far into a master list.

Best wishes for the fall season.

David

Barbara Becker Responds to Richard Boylan

Neither Ann Druffel nor her article, "Can Unwanted "UFO Contact" Be Resisted?" (BAE / Volume 3, No. 3 / June 1992), need defending, however I feel compelled to comment on Dr. Richard Boylan's criticism, BAE / Volume 3, No. 4 / August 1992. I found Druffel's piece well-written, informational and sober. In contrast, Boylan's commentary seemed to have an almost hysterical tone, especially when pronouncing his own beliefs. He criticizes Druffel's "assumptions" while making a few of his own. Does one set override the other?

Problematic of the piece is that Boylan is talking about CONTACTEES as opposed to ABDUCTEES. He uses the term CE-IV interchangeably with contactees, and criticizes Druffel for her use of the word ABDUCTEE which he views as prejudicial. Boylan makes a point of confusing abduction and contact with the use of such benign terms as "experiencer." While the classification, "CE-IV," includes both ABDUCTION and CONTACT, there is a difference between the two.

Contact, by a simple dictionary definition means "personal connection", while abduction is "to carry off by force." "Personal connection" implies respect and common ground where ego remains intact, "to be carried off by force" is to succumb to one more powerful, to relinquish one's will and dissolve the ego. In abduction, the "experiencer" may report being paralyzed, physically examined/tortured, and/or raped. The feeling is one of helplessness, not "personal connection". The outcome of ABDUCTION can be severe emotional and physical trauma which persists long after the event. This IS invasive and a violation of personal rights. It is criminal. If a human committed the same act we would demand punishment. Why have two standards?

Boylan relates a story he tells "his" CONTACTEES, that of the well-meaning anthropologist who sticks his microphone into the face of a Yanomamo, overwhelming the native. Through this analogy Boylan imparts to "his" contactees that they are useful to the anthropologist (alien) and should "avoid choosing reactive behavior based on a hyper-nationalistic perspective." If ABDUCTION were as innocent as having a microphone, or any other physically harmless object, stuck into one's face, I am sure no one would object to being interviewed. In abduction, opinions are not asked.

He wants humans to view CONTACT from a broader base, from the perspective of the "larger interstellar community" ... then we "would see that there is not a real violation of rights in the larger perspective." That implies there IS a violation of rights on a smaller scale but we should be willing sacrifices for the cosmic good. His solution to the aftermath of CONTACT, is "competent clinical counseling" which he states will release the "subjects of CE-IVs" from their "phobic fright" (phobic: abnormal, illogical fear) and unnecessary Post-Traumatic stress. To say that the emotional and physical trauma that plagues some ABDUCTEES is "phobic" is to trivialize it. This sounds like a blaming of the victim for the alien induced fears and trauma. While the fear may appear exaggerated, it has its foundation in an ego-shattering event.

Boylan states that informed consent is impossible "because the contactee has not yet been through the exotic experience, and lacks the technical and cultural knowledge and perspective to provide informed consent." His assertion is that if one has the "exotic" experience of abduction, consent would of course be given. According to this logic, a person could never be convicted of rape. The victim, having not had such an "exotic" experience, could not give "informed consent", therefore the perpetrator is free to assume consent of the victim. This is clearly absurd. And what about the children who have been abducted? Children whose egos have just begun to form, who naively obey authority figures. Is their innocence consent?

Boylan also claims to know the motives and purposes of CE-IVs; the ETs are concerned about our planetary ecology, pollution, war and nuclear weapons. Are the ETs really concerned? Could this be a reflection of the witness' worries? Are those born in the 1940's "given messages" about war and nuclear destruction while those born later are warned about planetary ecology? Are the ETs concerned for us or are we concerned for ourselves?

He concludes with a few assumptions of his own. He states, "ETs communicate that they are not going to harm the subject and they don't." He seems to conveniently overlook the reports from humans describing painful physical procedures which have been performed by these HARMLESS interstellar anthropologists. The last time I looked, HARM meant INJURY and ABDUCTEES report being injured.

He says, that "Many times ETs provide medical diagnosis and sometimes even treatment or cure." Exactly how many times? I believe the figure I read was that 1 out of 50 people have had some kind of abduction/UFO experience. (This is an inflated figure in my opinion but I will use it for the sake of argument.) Looking at the United States alone, with a population of 250 million, that breaks down to 5 million "experiencers." How many of this number have had diagnosis, treatment or cure? The mind can heal. Are these stories of miraculous cures actually attributable to the "ETs" or to the witness? Even if these cures can be attributable to alien intervention do a few "good deeds" justify ABDUCTION of thousands...millions...of humans?

Another assumption is that the ETs often "...impose post-hypnotic suggestion of amnesia for the CE-IV to minimize the psychological impact of recalling one has been visited by extraterrestrials." They suggest a "surfacing time" for the memory "... in the interest of the subject's eventually recovering full memory of the event when there is a more understanding and accepting ethos of CE-IV reality." Most abductees/contactees have a vague feeling that something has happened, even if they don't have a conscious memory of the event. It is this "helpful" amnesia that produces the stress that manifests in physical and mental disorders. Once the memory has been uncovered and released abductees/contactees are able to integrate the experience and resume their lives. If the ETs were as concerned as Dr. Boylan wants us to believe, they would ask our permission to enter our lives. But who would say yes to having their ovum or sperm taken for genetic experiments? Who would say yes to being cut open without anesthetic? Who would say yes to being raped? Could it be no one would go willingly and so they must ABDUCT?

Boylan concludes with a comment that we should lay aside our "fear and paranoia" and "accept contact with receptive hospitality..." We should embrace the ETs. We should not be bound by "narrow Earth perspectives like the Europeans of 500 years ago before Columbus brought back word of the new world." I think Dr. Boylan is confusing roles here. We aren't the Europeans, we are the NATIVES. As for Columbus ... he raped and plundered the "New World" and its inhabitants. The only thing he left for them was disease; influenza and syphilis. Maybe Dr. Boylan should have more empathy for the NATIVES...his own kind...and less for the plunderers.

Barbara Becker.

David Ritchey on ASC Proneness

I think the Bulletin is great! It is just what I am looking for. I have some concern about involving non-professionals in that it may lead to some pressure toward less-than-professional content (which I can get in many other places), but I assume that your editing can take care of that.

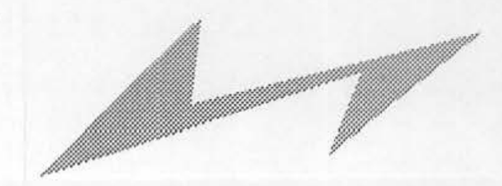
I very much like the idea of having a list of the names, addresse and telephone numbers of professional subscribers, and I would be happy to appear on that list. I am concerned, however, about the list getting out to non-professionals in that it might lead to a lot of intrusive and unwanted mail and telephone calls.

I'll hazard joining the fray here by giving you an idea of the hypothesis that I am currently working on (to appear in book form, tentatively entitled A Challenging Difference). It seems to be much in line with the work being done by Ken Ring, Michael Persinger, and Hilary Evans.

In short, I am inclined to agree with Hilary Evans that anomalous experiences (which I call "transpersonal phenomena") generally, if not always, occur during alternate states of consciousness. Hilary asks the question , "Are there ASC-prone people?" and answers with a (provisional) "yes". He then asks if people are born ASC-prone, are encouraged to develop ASC-proneness, or have it thrust upon them through the conditioning of an abusive childhood.

I would answer in the affirmative to all the possibilities, and suggest that being born ASC-prone increases the likelihood of that proneness being enhanced by encouragement and/or childhood abuse. I suspect that the mechanism involved in being born ASC-prone is what Norman Geschwind, in his book entitled Cerebral Laterality, calls "anomalous cerebral dominance"--essentially, a greater that usual participation of the normally non-dominant hemisphere in those tasks thought of as being the responsibility of the normally dominant cerebral hemisphere. This hypothesis accounts for several of the characteristics which Ken Ring says are common to those individuals he calls "Psychological Sensitives", among which are (1) sensitivity to environmental stimuli (2) electrical sensitivity (3) tendency to suffer from allergies and other health problems (4) awareness of subtle energies and attunement to others, and (5) having a heightened awareness of paranormal phenomena. What we are talking about here are neurological differences, often present at birth, one of which may be what Michael Persinger refers to as "Temporal Lobe Lability", and which contribute to an individual's ability to experience transpersonal phenomena.

David Ritchey, Ph.D.



Dennis Stacy on Abductions and Abortions

I have a theory about UFO abductions which I would like to offer up for discussion in the pages of BAE. The theory is predicated upon two basic assumptions. The first of these is that there now exists a New Revised Abduction Scenario clearly distinct from the Original Standard Scenario first outlined by Eddie Bullard in 1987 in Abductions: The Measure of a Mystery. Bullard analyzed approximately 300 abduction cases then extant in the world UFO literature and defined a sequence of eight separate stages or events, characterized as capture, examination, conference, tour, otherworldly journey, theophany, return and aftermath.

Note that there is no mention of anything remotely resembling a hybrid baby in the OSS, which is now a standard feature of the NRAS as promoted most prominently by researchers Budd Hopkins and David Jacobs. Indeed, Bullard is on record as noting that not a single one of the cases he studied so much as hinted of half-alien, half-human offspring. The obvious question is: Where do the hybrid babies come from?

The second predication is that the numbers of potential abductees have increased dramatically and even exponentially in, say, the last five years alone. If we accept at face value the numbers recently revealed in the Roper Report (Unusual Personal Experiences: An Analysis of the Data from Three National Surveys, Bigelow Holding Corporation, Las Vegas, NV), approximately 3.7 million adult Americans alone may have had an abduction experience. If it is true, according to the NRAS, that the majority of abductees are "repeaters," that is, abducted more than once during their life, then the actual number of American abductions could easily be three, four, five or perhaps even ten times that figure. Extrapolating similar numbers to a global population of some 5 billion, Jacques Vallee, for one, has arrived at a figure of some 200 million estimated abductions worldwide, leading him to conclude that "such statistics actually prove the opposite of what they try to prove. " (See Vallee's "Forbidden Science: The UFO Phenomenon and the Research Community" in the MUFON 1992 International UFO Symposium Proceedings.)

It should be obvious to anyone, save for the most ardent supporters of the NRAS, that the numbers alone indicate a terrestrial, rather than an extraterrestrial, origin of the abduction experience. The argument that 200 million people have been abducted aboard physical flying craft in, say, the last 30 years, is simply unsupportable in terms of common sense and logic, including any imaginable need of non-terrestrial science or even the simple logistics that would be involved in such a fantastic undertaking. UFOs would be stacked over the world's major metropolitan areas, awaiting landing and abduction rights, like so many 747s. The scale of such an invasion would be impossible for government, or any other form of authority, to plausibly ignore or cover-up.

But assuming the Roper Report numbers are accurate, what is this experience we refer to as a UFO abduction? The best guess to date is that it is phenomenologically similar to the Old Hag experience reported by David Hufford in The Terror That Comes in the Night ("An Experience-Centered Study of Supernatural Assault Traditions," University of Pennsylvania Press, 1982). Although working with much smaller numbers than the Roper Report, Hufford concluded that approximately 15 percent of any population suffered the Old Hag experience.

Hufford identified four primary features of being "hagged": 1) a subjective impression of wakefulness; 2) immobility variously perceived (paralysis, restraint, fear of moving); 3) realistic perception of actual environment; and 4) fear. Secondary features included being in a supine position at the onset of the experience, a feeling of another presence, a sensation of pressure (usually on the chest), a numinous quality and a fear of death.

The experience was almost equally reported by sex. Frequency was reported as once only, or (most commonly) occasionally, "with intervals of months or years." Some respondents reported "'runs' of frequent attacks lasting one or two weeks."

Again, the major distinction between the Old Hag experience and the NRAS experience is the former's lack of a sexually-charged component and the

subsequent hybrid baby, both of which are also absent from the OSS. There are other differences between the old and new abduction scenarios as well. While Bullard's examination stage is still present, it has been largely pushed into the background in favor of the new sexual component of same, which focuses on the forcible extraction of ova from women and sperm from men, in fact, rape. The otherworldly journey is almost wholly gone from the revised scenario, although there is some suggestion that it is simply being deselected, or ignored, by some current researchers. Bullard's tour stage is also minimally present, but like the examination, it, too, has become more particularized; specifically, the onboard tour now seems to include a visit to a nursery or incubatorium, where somewhat seemingly "premature" babies re held up to the abductee for inspection, presumably for purposes of nursing, both physical and psychological. Jacobs in particular has isolated two more additions to the new scenario missing from Bullard's original: 1) the presence of a Tall Being, who seems to be in control of the abduction; and 2) a process called Mind Scan, which is initiated by extremely close eye-to-eye contact between the Tall Being and the abductee. (See David Jacobs' Secret Life, Simon & Schuster, 1992) Another celebrated feature of the NRAS is the so-called "missing fetus", although as Ann Druffel and Dr. Richard M. Neal have pointed out, there is absolutely no corroborative evidence for this claim whatsoever. (See in particular Neal's "The Missing Embryo/Fetus Syndrome" in the MUFON 1992 Proceedings.)

So what is going on? The clues, I believe, are to be found in the sexually-charged nature of the NRAS, with its emphasis on the extraction of genetic material and a resulting hybrid baby (or missing fetus). Phenomenologically, in fact, the new abduction experience is closely mimicked by a real human experience now shared by hundreds of millions of people, one which is sexually-charged in nature and which results in a missing fetus. The experience I refer to, of course, is that of abortion, legalized in the United States since 1972 by the Supreme Court's ruling on Roe v. Wade. In the intervening 20 years, some 30 million American women have availed themselves of abortions, an average of 1.5 million per year. It is estimated that one of every three children now conceived in the United States is aborted. Assuming only a minimum of three people is intimately involved in any single abortion (the aborter, abortee and impregnator) automatically results in a population pool of some 90 million. In other words, only four percent of such a population would easily account for the numbers reflected in the Roper Report.

At its grossest, or crudest, level, then, my theory simply says that the abduction experience is in fact a reliving of the abortion experience, whether the latter is actually real or "merely" imaginary. One need not, for example, to have necessarily undergone an abortion to hold extremely strong feelings about the experience, witness the current political and social upheaval between the adherents of the pro-choice and pro-life points of view, which not infrequently ends in physical violence. Nor need one to have had an abortion to be psychologically saturated by neonatal/fetal imagery now rampant in society, culture and politics, from the concluding scene of Stanley Kubrick's 2001: A Space Odyssey, to anti-abortion tracts handed out at high schools, to President Bush's recent refusal to allow fetal tissue to be used in medical research.

Present American society, in fact, is more highly-charged and divided over the issue of abortion than any other in modern memory. More importantly, individuals are highly conflicted as well. The degree or depth of that personal conflict can be summarized in two recent opinion polls. One found that 73 percent of the public supported abortion rights, while another showed that 77 percent also viewed abortion as a form of murder. "What can that mean," asks Roger Rosenblatt, "but that the great majority of the country wants the right to choose an abortion as well as the right to live painfully with its choices?" (Life Itself: Abortion in the American Mind, Random House, 1992.)

Against such a background, the NRAS can be seen for what it is: a dramatic reenactment of the abortion "experience", as well as an attempt to expatiate any lingering guilt associated with the prior event. The hybrid baby, in other words, is nothing less (or more) than the aborted fetus brought to life. The "missing" fetus is no longer dead, then, but lives on in a "heaven" (outer space) from which it can never physically return, perhaps even aboard a "Mother" ship. And the only way it can be revisited is for the abortee to be "re-abducted". In a metaphorical sense, the Grays are avenging angels . Allegorically, they represent the souls of all departed, or aborted, fetuses. And the fact that the Grays are now responsible for the "missing" fetus -both literally and figuratively -- absolves the aborter of original sin, that is, it reduces any guilt attached to abortion per se, and perhaps even to a previous miscarriage. The abduction experience, then, serves a fundamental purpose, namely, the reduction of psychological tension occasioned by guilt. In philosophical terms, it is an intentional act.

Interestingly, the abducting Grays themselves are often described in terms of explicit fetal imagery, beginning, indeed, with the fact that they are gray, a color which is neither black nor white, but halfway in between. In the same light, much like an as yet unrealized fetus, they are devoid of personality and sex, possessed only of vestigial features when it comes to nose, mouth, ears, body hair, genitalia and so on. In fact, the Grays can be said to consist essentially of a pair of large, staring (accusatory) eyes, long associated in both religious and psychological literature with concepts of guilt and consciousness. With their big oversized heads and diminutive bodies, the Grays are little more than a caricature of a living fetus.

Grays are guilt projected or personified in a classic reversal of the victimizer-as-victim theme. As the original fetus was abducted and borne away against its will, so now is the abductee taken against his or her will and subjected to physical examination, sperm or ova extracted, and the helpless fetus finally removed. The structure, sequence and dramatis personae of the abduction experience are supplied by the mind, energized by guilt and conflict, and working with a wide range of cultural themes and imagery, including ones drawn from science-fiction and space-age technology, but also those of the UFO abduction literature itself, not to mention the sensationalized treatment the latter has received on tabloid TV. But the underlying, unifying superstructure of the New Revised Abduction Scenario is provided by the abortion experience itself, by what might be called its almost archetypal architecture, its universal themes of sex, birth and death, coupled with related concerns and the modern day expressions of same, which run the gamut from test-tube babies, to missing (and/or molested) children, the potential perils of genetic engineering, in vitro fertilization, and so on, almost without end.

Moreover, the modern day UFO abduction experience, especially in its NRAS incarnation, remains largely an American export phenomenon, much like MTV, Clint Eastwood movies and warmed over Big Macs. The American UFO abduction community has never fully addressed the fact that in England, for instance, the abductors, what few there are, tend to be taller and more humanlike than their Gray counterparts in this country. In addition, and to little avail, Jacques Vallee has long argued that even in this country, the consistency and similarity of abduction accounts is hardly as seamless and airtight as its main proponents argue, that, in other words, variety is fairly rampant but is often deselected by investigators, or worse, forced to fit the standard mold. Part of the problem is that American ufology is both provincial and chauvinistic. Since we don't look up to anyone anymore, we look down on everyone at once, and especially

at "foreign" UFO reports. For the most part, the majority of American ufologists are not very widely read even in their own mother tongue, let alone in another. (I can't claim to be bilingual, either.) A specific case in point is David Hufford's book, arguably one of the most significant for ufology in all of the UFO and related literature. The UFO cognoscenti seem to pay it lip service, yet its impact has been fairly muffled; certainly it has never trickled down to the masses or the newly interested health professionals flocking to the abduction phenomenon in the way that it should have.

Space closes in, so let me address a few final related issues while I await your response to the above. The first obvious objection to the "abduction-as-relived-abortion" theory will probably be, OK, how come men don't have abortions but still report being abducted by diminutive gray beings? Elementary, Watson. Men don't get pregnant, either, but sympathetic pregnancy symptoms are not an unknown occurrence. See also Rosenblatt again, for what he refers to as the secondary, or shadow, sorrow of males who participate in an experience for which they share responsibility (pregnancy), but who don't have to suffer the physical pain or psychological anguish of abortion directly. They are full co-participators, however, in terms of any attached shame or guilt, which is not ordinarily likely to erupt in full force until after the fact, given that the consequences of abortion are irreversible. Again, the key factor here is internal individual conflict; not every person will be so psychologically distressed or conflicted so as to seek solace through being abducted. Indeed, as we have suggested above, only four percent of the population pool need be so affected in order to replicate the large numbers of the Roper Report.

But if the abduction experience is a truly traumatic and stressful event, how can it provide solace? Partly by the expatiation of guilt, as already mentioned. Indeed, if the abduction experience were only traumatic, one would hardly expect the sorts of post-event spiritual benefits, for want of a better word, reported by Kenneth Ring in his most recent comparison of the abduction experience with the Near Death Experience. These include an increased appreciation of life, greater self-acceptance, a deeper concern for others, an expanded level of spirituality, and a heightened level of concern with social/planetary issues. (See The Omega Project, William Morrow, 1992). Knowing that one is about to confront the skeleton's in one's closet could, no doubt, quite easily invoke fear and trauma; still, it is the only way that the ghosts of the past can be confronted and laid to rest prior to a psychological resurrection.

Other factors too broad to go into here include the puritanical nature of the American psyche as a whole (The Scarlet Letter, etc). Suffice it to say that the past presses in on us as much as do our existential concerns for the future, and that both no doubt have a significant role to play in unraveling the UFO abduction mystery.

Finally, the theory is testable in several ways, and I welcome other suggestions as well. First, it can be tested on a cultural level. That is, societies highly conflicted about abortion should report higher incidents of abduction. "Logically," then, it would seem that Catholic countries like Spain and Italy should report more abductions per capita than a mainly Protestant nation like the United States, given the Church's unyielding stance against birth-control and abortion. Yet Spain and Italy lead all Western societies in terms of having the smallest number of members per family. Either they are very adept practitioners of the rhythm method, or, as I suspect, they are simply not highly conflicted over disobeying the Church's edicts, probably having realized, through centuries of familiarity, that they aren't going to be struck by lightning when they do so. By contrast, one has only to look at any of this election-year's newspaper headlines to realize that Americans are deeply conflicted, both as individuals and as a society, over the morality of abortion.

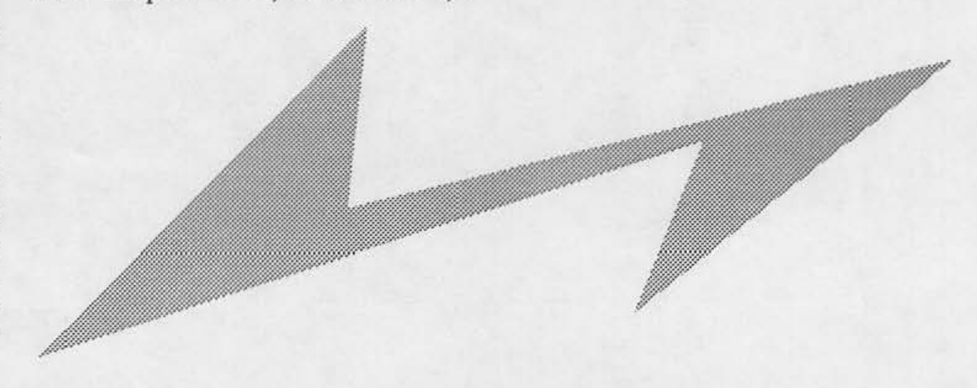
If this seems like too self-fulfilling a prophecy, one could also test individuals in the same way. That is, theoretically, persons who report UFO abductions should score higher on an abortion-conflict scale than those who don't. Remember that the theory is not arguing a direct cause and effect; in other words, that if you have, or have had, an abortion, that you will consequently suffer an abduction experience. There are innumerable ways to address any repressed shame or guilt over any personal situation, including recourse to drugs and alcohol, or merely continued (successful) repression. For all I know, a small number of real UFO abductions may actually occur as reported. If so, it's conceivable, if just, that the real thing served as the template for the assembly-line abductions now emerging from some researchers.

To shave with Occam's razor, however, it's more conceivable that recent generations, finding the abortion floodgate wide open, have rushed in where angels once feared to tread and are now suffering the psychological consequences of their actions. Needless to say, the abortion experience itself consists of a real physical structure involving a specific sequence of events and actual medical technology, all of which are liable to appear in any residual memory of the experience. These imbedded memories, overlaid with images of aliens and aborted fetuses now rife in our culture, could easily lie in wait for some inner or external triggering effect, and then erupt into consciousness as half-remembered images, dreams and/or periods of missing time. The investigation itself, particularly if hypnosis is involved, then proceeds to put all the disparate pieces together in a coherent format, or story. And I suspect the template for this story is the act of abortion, either as actually experienced previously, or merely as filtered through the media and other cultural expressors of vivid, collective images and archetypes.

Dennis Stacy
Box 12434
San Antonio Texas
78212
CompuServe: 72450,1305
(512) 828-4507

Editorial Postscript: One could extend Dennis's argument to include the guilt caused by miscarriages. 10% of all pregnancies spontaneously terminate, and a correspondent on the WELL tells me that a figure as high as 80% has also been cited. This latter estimate is based on results of blood tests for pregnancy, which show positive within a few days of conception. At that stage, the woman may not be aware that she is pregnant.

Also, let the record show that the excerpts from David Hufford's book which appear elsewhere in this issue were prepared well in advance of Dennis's letter.



NETWORKING

John J. Pioli, Ph.D. 2060 Black Rock Turnpike Fairfield, Conn. 06430

B.A. in Psychology from Queens College, NY in 1972. M.A. in Clinical Psychology from St. John's University in 1976. Ph.D. in Clinical Psychology from St. John's University in 1980. Licensure in Psychology from NY (1982), Conn. (1985) and Mass. (1986). Fellow in Clinical Hypnotherapy from the American Association of Clinical Hypnotherapists in 1989. Fellow and Diplomate of the American Board of Medical Psychotherapists in 1991. Diplomate of the American Academy of Pain Management in 1992.

I am a licensed psychologist in practice in Fairfield, Conn. In my practice I have been utilizing hypnosis as an adjunct in my psychotherapeutic work with patients for many different types of problems. I would be very interested in receiving referrals of people who feel that they may have had an abduction experience. I would be willing to provide regressive hypnosis, counseling, psychotherapy, and/or a support group. I am also interested in scientifically investigating these phenomena, and networking with other professionals. I would also be willing to share information, while of course maintaining appropriate clinical and professional confidentiality.

SEMINARS U.S.A.

Richard Boylan, a Sacramento clinical psychologist and researcher, sent along the following information about present and future courses. Though all but one of these courses will have occurred before this issue reaches you, we still think it's important to be aware of the kind of resources available to the public, both experiencer and non-experiencer. It's also interesting to watch the activity at the interface of the abduction community and the psychotherapeutic profession. We welcome notice of other courses, seminars, and workshops (the sooner the better).

The first two courses below are presented by the Society for the Advancement of Civilization, "a not-for-profit corporation formed to study extraterrestrial civilizations as they may pertain to the future of Earth and to create an environment for all those interested in extraterrestrial contact to share with others their experiences and viewpoints in an open and non-threatening environment."

Extraterrestrial Contact: A Challenge to Present-Day Psychotherapists. (Sat Sept. 19, 9.30 to 5) "An all-day workshop for psychiatrists/licensed psychotherapists who wish to learn more about the extraterrestrial (ET) contact experience. This is being reported with increasing frequency to many psychotherapists, medical doctors, nurses and other professionals. Bizarre as this may seem, these are occurrences which need to be addressed by the psychotherapeutic community. Richard Boylan, Ph.D. and James A. Harder, Ph.D. will discuss specific details and give directions showing how to differentiate among actual ET contact experiences, psychotic and personality disorders, and confabulated accounts."

Extraterrestrial Contact: The Meaning and the Message: Sat. Oct. 10, 10 am - 9.30 pm

"A public forum on the legitimate scientific inquiry into one of the most controversial issues facing our planet today. Why does extraterrestrial contact have value for the people of Earth? There are increasing numbers of aware, articulate people from a variety of professional and cultural backgrounds who have been contacted by extraterrestrials. Come, hear and meet an impressive group of research experts and persons who have had close encounters." Speakers include R. Leo Sprinkle, Ph.D., James A. Harder, Ph.D., John Salter, Ph.D. (Professor of Indian Studies, Univ. of North Dakota), Richard F. Haines, Ph.D., Richard Boylan, Ph.D. and experiencers

"UFOs, Extraterrestrial Contact, and the Secret Government Cover-up." Offered through the Learning Exchange (Sacramento, CA) Sat. Oct. 24, 10 am-1 pm. *Course description reads as follows:*

"You are probably one of the majority of Americans who believe in UFO's and may have seen one yourself. Not just sights of wonder, UFO's are the means of contact by civilizations from other star systems. Your government doesn't believe you are grown up enough to handle this. If you are, and want to learn more about the increasing wave of extraterrestrial contacts and UFO sightings, and what our Visitors' messages are, attend this course."

The International UFO Congress, at the Hacienda Hotel in Las Vegas. November 27-Dec 2, 1992. For information, call (510) 428-0202 Speakers include Robert Dean (USA): "Presents a case with proof positive of a government cover-up; ending with Bob winning his lawsuit against the Government!!" Col. Wendelle Stevens (ret) (USA): "Will present over 100 worldwide UFO photos and over 100 worldwide published UFO journals." Dr. Leopoldo Dias Martinez (Mexico): "Dr. Martinez is the physician who physically examined a live extraterrestrial being & suffered the consequences!" Prof. Sun Shi-Li (China): "Brings us up to date on UFO activity behind the Bamboo Curtain, & tells of alien craft in China's hands." On Abductions: Budd Hopkins, Dr. Richard Boylan, Dr. David Jacobs and Dr. David Harder "will share their latest findings and conclusions on the UFO EXPERIENCER (abduction) PHENOMENA. Dr. Edith Fiore will chair a round-table investigators Panel with these four speakers, and, in a separate session, will chair a round-table with 10 experiencers.

On the "Government Cover-up," Richard Boylan will "share his personal investigative journey to the UFO "HOT SPOTS" of the West and South West; Ralph Steiner & Michael Lindemans "will share extraordinary findings confirming Govt./UFO secret activities. Dr. Steven Greer "will bring us news of all the latest successes for his International CSETI working groups initiating UFO Contacts of the 5th Kind.

Bert Stubblebine MG (Ret.), "retired as the commanding General of the US ARMY INTELLIGENCE & SECURITY COMMAND now heads up the commercial firm PSITECH, whose job is to remote view events, past present or future, for government and industry. His presentation is not to be missed! It will open your mind to a new possibilities (sic) on Alien/Human interaction!"

SEMINARS: CANADA

The Premiere E.T.I.* Seminar
(* Extraterrestrial Intelligence)

A weekend seminar at the Buffalo Mountain Resort in Banff on November 14th and 15th will be hosted by Dr. L.J. Vassos, B.Sc., M.D. Guest lecturer will be Dr. Leo Sprinkle, a clinical psychologist who is a pioneer researcher with over 30 years experience in the area of extraterrestrial contact. Dr. Sprinkle has published over 40 papers and contributed to numerous books on the subject including "Encounters" by Dr. Edith Fiore. He has also been a media consultant for several news/documentary programs such as "20/20" and "In Search Of." He has personally been involved in investigating over 200 contact cases and annually he hosts one of the largest contactee conferences in North America.

Dr. Sprinkle will be discussing his investigative work and his own personal E.T.I. contact experience. The seminar will deal with the investigation, interpretation and integration of the phenomena. Emphasis will be placed on the transformative and parapsychological aspects (i.e. Out of Body Experience, etc.) An interactive open forum will be an integral part of the seminar to allow experiencers to learn how to deal with the trauma and confusion of their own experiences. A guest experiencer will be on hand to initiate the discussion among those who feel comfortable talking about personal E.T.I. encounters. On the second day, a workshop on hypnosis will be included to explore conscious and subconscious memories. The seminar will be open to both experiencers and non-experiencers.

Participants may register for the first day only or for the two day program. The first day only will be $60.00 and the 2 day program is $90.00. Cheques post-dated to November 1st will be accepted. Special conference room rates will be available at the Buffalo Mountain Resort in Banff. (Call 1-800-661-1367 and ask for the E.T.I. Seminar rate.) To register, please contact Dr. L.J. Vassos, 101-3301 8th Street East, Saskatoon, Saskatachewan, Canada S7H 5K5. Phone (306) 955-1530.

FEATURE ARTICLE

CE-IV Exposure with Positive Mental Health Outcomes and Generally Without Post-Traumatic Stress Disorder

Richard Boylan, Ph.D.

The experience of close encounter with extraterrestrial(s), and removal by them to another location for special communication and/or procedures, typically results in profound psychological reactions. Reactions frequently reported are listed below.

Psychological characteristics of CE-IVs and resultant emotions:

a. Encounter with startling stranger(s) = fear
b. Unusual communication mode (telepathy) = uneasiness
c. Sudden entrance of ETs = fear
d. Loss of self-control, movement = fear
e. Penetration of contactee's mind = intrusion
f. Experiences "violating" physical laws = disorientation
g. Other family members involved in CE-IV = anxiety
h. Intrusive involuntary examination or erotic/breeding procedures = resentment
i. Exposure to worrisome mental scenarios = anxiety
j. Message that ETs will return = uncertainty
k. Memory suppression/fragmentation = disorientation
l. Exposure to advanced technology = curiosity
m. Exposure to advanced Beings = awe
n. Exposure to ET lofty principles = respectfulness

There are two basic positions in the Ufological community on the question of how Close Encounters of the Fourth Kind (CE-IV), (extraterrestrial contact and removal), affect human subjects. These two positions may be called the Severe-Trauma School and the Expanded Consciousness School. Each School has a different prediction about the effects of the CE-IV experience in terms of stress effects and consciousness/perspective effects. A comparison list follows.

Severe-Trauma School's description of psychological effects:

a. Stressor Effects:

1. anxiety
2. partial amnesia
3. dissociation
4. nightmares
5. phobic reaction
6. Post-Traumatic Stress Disorder (PTSD)

b. Consciousness/Perspective Effects:

1. ETs seen as threat
2. A sense of powerlessness in face of CE-IV phenomenon

Expanded Consciousness School's research findings of psychological effects:

a. Stressor Effects:

1. anxiety
2. partial amnesia (sometimes)
3. dissociation (sometimes)
4. nightmares
5. phobic reactions

b. Consciousness/Perspective Effects:

1. curiosity about ETs
2. fascination with interstellar contact
3. broadened cosmic perspective
4. global humanitarian and ecological positive concern
5. tolerance for breeding procedures

The Expanded Consciousness School proposes a fascinating paradox: Trauma (via CE-IV) without Post-Traumatic Stress Disorder (PTSD). Let's look at the elements required for PTSD.

Necessary PTSD characteristics *

1. Unusual intentional harm or disastrous incident*
2. Trauma is repeatedly reexperienced through anxious recollecting, dreams, flashbacks or phobic reaction to reminders
3. Psychic numbing*
4. Anxious, disrupted consciousness
5. Symptoms endure longer than one month

The asterisks mark those PTSD necessary elements missing for most CE-IV experiencers: 1 and 3.

This has led me to begin my systematic examination of the CE-IV phenomenon with the Boylan Research Hypothesis: CE-IV will be similar to the Childhood Incest Syndrome with regard to: anomalous interpersonal contact, presence of trauma, experience of intrusiveness, psychogenic amnesia, taboo against disclosure, and onset of PTSD. After 30 cases I have concluded my hypothesis is DISCONFIRMED.

I have found six reasons why CE-IV generally does not elicit PTSD: absence of malice, ambivalent feelings about ET's: bizarre/intelligent, detached/advanced, etc., ET's communicate reassurances and important agenda, No great harm happens, Contactee generally becomes more mentally active, and Contactee generally becomes more attuned to society/nature.

Examination of several case histories leads me to propose an alternative explanation of why a minority of contactees experience PTSD: "Medical"/gynecological/urological procedures create flashback to earlier human sexual molest; involuntary transfer to spacecraft flashes contactee back to previous human kidnapping, or "confinement"; and/or controlling, intrusive ET's cause flashback to abusive or intrusive parent experiences. Data from a slightly earlier point in my research revealed the following demographics:

Gender	Mental Health Status	CE-IV Attitude
F=13	Normal=17	Gen. Positive=17
M=11	Mild Problem=5	Ambivalent=7
	Severe Disorder=2	Gen. Negative=0

Because the research of others (Fiore, E., Harder, J., et al.)and my own generally finds that CE-IV's properly debriefed and counseled do not result in PTSD, I propose a new psychological descriptor generally applicable to CE-IV effects: DSM III-R/ICD-9 - 309.90, "Adjustment Disorder NOS (CE-IV Syndrome)", a CE-IV reaction affecting daily living and/or social relationships with two or more of the following features:

a. anxiety
b. phobic reaction
c. sleep disturbance/nightmares
d. ET obsessional thoughts
e. compulsive behavior concerning UFOs
f. moodiness/irritability
g. body symptoms
h. feelings of social unordinariness
i. intrusive cosmic awareness
j. sense of shared mindspace.

The presence or absence of PTSD-level trauma appears from research to be due to one or more of eight variables.

Variables affecting the experienced stressfulness of CE-IV include:

a. physical appearance of ET
b. "bedside manner" of ET
c. bizarreness of experiences
d. Government Cover-up/Ridicule Campaign and resultant social taboo
e. perspective of the Investigator/ Interviewer
f. prompt professional debriefing and counseling
g. presence of social support system
h. explanatory information about ETs' agenda and purpose

Of course, modern social and behavioral science takes into account the macro context in which a phenomenon (such as CE-IV) occurs. Thus it is appropriate to address the socio-political importance of ending the myth that CE-IV causes PTSD. Three reasons present themselves:

a. avoiding Interstellar Racism
b. avoiding imposing expectation of PTSD on contactees
c. avoiding creating a political climate of defining ET's as the New Enemy and preparing Star Wars weapons against them.

Finally, my research prompts me to propose a Brief Intervention Model for CE-IV Contactees, with eight elements:

a. Prompt and few intervention sessions (x = 4);
b. Listening with acceptance, empathy and without unwarranted skepticism;
c. Provide information about Government's knowledge of and cover-up of CE-IV;
d. Provide information about ET's behavior patterns with other contactees;
e. Uncover repressed memories, integrate with remembered events;
f. Provide reassurance, support, clarification, model hopefulness;
g. Recommend appropriate readings on CE-IV and UFO phenomena;
h. Connect contactee with a CE-IV support/consciousness-sharing group.

The science and art of understanding CE-IV's and debriefing and counseling Contactees is in its infancy. Hopefully this research presentation will make a small contribution towards our greater understanding and coping.



The Latest from Persinger

Neuropsychological Profiles of Adults who Report "Sudden Remebering" of Early Childhood Memories: Implications for Claims of Sex Abuse and Alien Visitation/Abduction Experiences.

M.A. Persinger

Perceptual and Motor Skills, 1992, 75, 259-266

Abstract

Six adults, who had recently experienced sudden recall of preschool memories of sex abuse or alien abduction/visitation, were given complete neuropsychological assessments. All experiences "emerged" when hypnosis was utilized within a context of sex abuse or New Age religion and were followed by a reduction in anxiety. As a group, these subjects displayed significant (T70) elevations of childhood imaginings, complex partial epileptic-like signs, and suggestibility. Neuropsychological data indicated right frontotemporal anomalies and reduced access to the right parietal lobe. MMPI profiles were normal. The results support the hypothesis that enhanced imagery due to temporal lobe lability within specific

contexts can facilitate the creation of memories; they are strengthened further if there is also a reduction in anxiety.

(from the article)

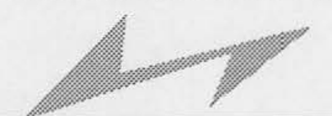
Electrical stimulation of the mesiobasal portions of the temporal lobes is known to evoke complex phenomenological experiences that are not simple memories. Careful examination of the literature indicates that electrical stimulation of this region evokes transient intensification of all the domains of the ongoing cognitive process. Consequently, the experient becomes more aware of specific exteroceptive and interoceptive perceptions, memories, affect, interpretations (that are markedly affected by context) and extrapolations (which would include imagination, creativity, and fantasy). Chronic mild to moderate temporal lobe lability would be expected to produce a cognitive style of effortless experiencing, a factor that is associated experimentally with the formation of pseudomemories and increased metabolic activity within the temporal lobes.

The indication of mild right frontal lobe signs is important because this structure has a role in remembering the temporal order of memories and in discriminating phenomenological information that was acquired through traditional sensory processing or subsequent to transient episodes of intense dreaming or other altered states. As indicated by Moscovitch and Shallice, the consolidation process for memory does not distinguish between information acquired through externally evoked representations and images generated by fantasy, dreaming, or cognitive responses to verbal instructions; categorization of an experience as a "memory" or as "a dream" requires continuity of frontal lobe function. Transient dysfunctions would encourage a misattribution process.

Given the right frontal lobe's powerful modulation of incidental learning and its activation during recall of episodic memories about childhood, one would expect that these subjects would be particularly vulnerable to "misattributing" information that was presented within nonverbal or social contexts as actual memories from some unclear time. A facilitation in the production of intense imaginings is expected within hypnotic settings because alteration in subjective time are correlative. If normal brain processing then designates these "new memories" to ontogenetic period of "missing time," then one would expect the age range of 2 to 6 years to be prominent. This interval, which reflects significant changes in the structural relationship between the hippocampus and the dentate gyrus, is associated with poor former memory capacity and contains multiple "time-loss" episodes that are manifested as infantile amnesia.

... Of course, the possibility that repeated sexual abuse by parents or invisible entities or abduction/abuse by alien intruders actually occurred cannot be totally excluded in any of these six cases. One could counterargue that enhanced hippocampal activity may suppress the normal process that maintains infantile amnesia and hence images achieve cortical accessibility that is followed by awareness. However, considering the pattern of the results of the norm-referenced testing and the contemporary understanding of brain function, the more parsimonious explanation would involve a process that generated intense imaginings. Predisposed by temporal lobe lability, directed by social context and inappropriately labelled by transient anomalies of right frontal lobe function, these imaginings became indiscriminable from normal memories.

The distinguishing feature of the six subjects in this study was the recent sudden occurrence of the memories without obvious antecedents. If intrinsic cognitive and memory restructuring occurs as a normal function of continual experience, then one would expect that in some subjects the memories would not be remembered to have occurred suddenly or recently but would appear to have always been present. Other individuals would report such experiences for the first time as adults but feel that the memories had been always present, simply "repressed."



The Terror That Comes in the Night

The Terror That Comes in the Night: An Experience-Centered Study of Supernatural Assault Traditions
David J. Hufford
University of Pennsylvania Press
Philadelphia 1982

The Terror That Comes In The Night should be required reading for anyone interested in, let alone working with, the abduction phenomenon. While exploring the "Old Hag" phenomenon, David Hufford gives us a master class in the "experience-centered approach" as applied to the study of paranormal phenomena. He reminds us that phenomenology (" the study of... appearances in human experience, during which considerations of objective reality and of purely subjective response are temporarily left out of the account") is an important -- perhaps the most important -- part of our finally understanding the elusive nature of the abduction phenomenon.

Besides being instructive in methodology, Terror is essential reading for abduction researchers to improve their discrimination between abductions and other equally mysterious but different anomalous experiences. The credibility of our research, individually and as a community, will be no better than our ability to distinguish between, and accurately identify, other anomalous experiences that share common elements with abductions.

The following outline summarizes the initial findings concerning the nature and frequency of the experience.

I. Description

A. Primary features [definitive-- if at least one is absent, not the "Old Hag" phenomenon]

1. subjective impression of wakefulness

2. immobility variously perceived (paralysis, restraint, fear of moving)

3. realistic impression of actual environment

4. fear

B. Secondary features

(reported more than once, most experiences contain at least one, often more)

1. supine position (very common)
2. feeling of presence (common)
3. feeling of pressure, usually on chest (common)
4. numinous quality (common)
5. fear of death (somewhat common)

II. Frequency and Distribution

A. Overall: 23 percent of sample
B. By sex: the difference in number of positive reports is not significant
C. Pattern of recurrence

1. once only and occasionally, with intervals of months or years (most common)

2. one or more "runs" of frequent attacks lasting one or two weeks (sometimes)

3. frequent chronic attacks over a long period (rarely)

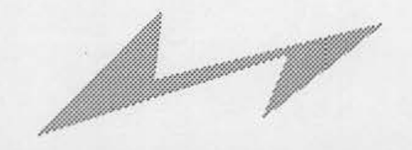
...The experience-centred approach holds theory to a minimum in its attempt to provide better raw material that may be of use to analysts who subscribe to a variety of theoretical schools of thought. The primary theoretical statement of the approach might be roughly summed up as follows: some significant portion of traditional supernatural belief is associated with accurate observations interpreted rationally. This does not suggest that all such belief has this association. Nor is this association taken as proof that the beliefs are true. The latter point must be stressed because much of the investigation of supernatural belief, especially since the Enlightenment, has been implicitly governed by a desire to show that the beliefs under investigation are false. The easiest way to do this seems to have been to assert that believers lack an understanding of how to separate true propositions from false ones. This has ranged from statements about a lack of appreciation for the rules of logic to assertions that the believer fails to use, at least within the domain of belief, adequate reality testing. The experience-centered approach does not seek to show that such interpretations are never accurate; rather, it is a useful means for determining when and under what circumstances they may be accurate. But the approach is in part based on the conclusion that poor observation and incorrect reasoning cannot account for all reported supernatural experience.

...In Leviathan (1651), Thomas Hobbes stated, "From this ignorance of how to distinguish dreams, and other strong fancies, from vision and sense, did arise the greatest part of the religion of the Gentiles in times past, that worshipped satyrs, fawns, nymphs, and the like; and now-a-days the opinion that rude people have of fairies, ghosts, and goblins, and of the power of witches." This view was not new when Hobbes made the statement, and it remains current today. Part of the argument is that ignorant people with weak and untrained critical faculties can be more easily fooled into thinking that a dream was a waking experience than can those who are more sophisticated. This idea seems supported by the fact that sophisticated people rarely report such bizarre occurrences. The evidence of the Old Hag, however, indicates otherwise. As in Ron's case, a large number of well-educated people clearly consider the possibility that they are dreaming and then expend considerable critical effort to determine whether or not the dream hypothesis is tenable....Victims of these attacks commonly take such action to try to find a plausible natural explanation for even a part of their experience. Such concern is another indication of the strength of the subjective impression of wakefulness that sets this experience apart from ordinary dreams. None of this evidence, of course, proves that these are not a special class of dream or a dream-related state, but it does demonstrate that gullibility and a lack of formal education are not required to explain the impression that such experiences occur during wakefulness. Furthermore, the lack of reports from the sophisticated seems to be much more a function of their unwillingness to expose themselves to ridicule or psychiatric diagnosis than of their superior critical faculties.

...In an excellent article on connections between hallucinations in general and dreams, from a neurological perspective, William Dement and his associates stated the following about content: We have completely ignored one large and important area of the overall problem. Our understanding of hallucinations and dreams will be complete only when we can account for specific details, that is, when we know exactly why one particular dream or hallucinatory episode is experienced in preference to all other possibilities. Post hoc deductions about psychological terminants of specific dream content may be rejected out of hand. The only excuse for the massive literature in this realm is a semantic confusion in which "meaning" and "causality" are equated. Dement was speaking of the content of individual experiences. When the same proposition is applied to a particular kind of content repeated in the experiences of many independent subjects, both the need and the potential importance of such an accounting are greatly multiplied. Perhaps, then, the most important aid the Old Hag can offer psychology at the moment is a new class of observations and a new problem.

...Among the most surprising aspects of the Old Hag is the frequency with which the experience seems to occur. As I have discussed in the course of this book, the question repeatedly arises as to how something so common can be so unknown. In 1975 Andrew Greeley published a study called The Sociology of the Paranormal: A Reconnaissance. Although he did not include the Old Hag among his data, his work underlines the significance of the question and extends it to more than a single phenomenon. Using ... sophisticated sampling techniques and statistical analysis... Greeley examined the frequency with which the general American population claims to have had three classes of experience: deja vu, extrasensory perception, and clairvoyance; communication with the dead; and mystical experiences. Greeley presents a thorough analysis of the figures for each, the number of experiences per subject, and the association of each category with the other. I quote only the following comment. "Almost a fifth of the American population reports frequent paranormal experiences, a finding that dazzles our social science colleagues as it does us. How could such an extraordinary phenomenon be overlooked for so long? Better yet, why has it been overlooked for so long?" ...Greeley's work, carried out in a scholarly fashion by a reputable sociologist, is tremendously important for the study of belief and experience. And yet five years after its publication, the book was out of print, and it is rarely cited even in those articles and books to which its contents are directly and obviously relevant. The reasons for this neglect are to be sought in the culture of modern academic research, and such an inquiry should be considered an important scholarly venture promising both theoretical and practical payoffs.

...Those who believe may reasonably assimilate such data to their beliefs, and those who do not believe are under no obligation to follow suit. But if those on either side wish to make any claims of scholarship on the subject, they must address those questions about the experiences that are researchable....At all events, the trick is to attend to the data and work on hypotheses that are open to empirical confirmation or disconfirmation. It should be unnecessary to issue such advice, but the subject of supernatural belief somehow leads to a lot of forgetting about what constitutes serious scholarship....



Recent Abstracts of Interest

Dissociative Experiences in the General Population in the Netherlands and Belgium: A study with the Dissociative Questionnaire (DIS-Q)
Vanderlinden J, Van Dyck R, Vandereycken W, Vertommen H Dissociation, 4(4), December 1992, p.180-184

This article describes the results of the first European study on the prevalence of dissociative experiences in the general population of Belgium (Flanders) and the Netherlands. Dissociative experiences were assessed with a new self-reporting dissociation questionnaire (DIS-Q). The DIS-Q has been administered to a representative sample of the Dutch and Flemish population (N=374). The results show that dissociative experiences are quite common in the general population, and that their frequency is declining with age. About 3 percent of the population (the majority men) reports serious dissociative phenomena, and 1 percent shows scores as high as patients with multiple personality disorder. These findings suggest that dissociative disorders are seriously under-diagnosed by mental health professionals.

Using Hypnosis for Therapeutic Abreactions
Putnam FW Psychiatric Medicine, Vol. 10, No. 1 (1992), 51-65

Abreaction, the dramatic reliving of traumatic events under hypnosis, is a powerful therapeutic intervention useful in the treatment of victims of trauma. First systematically applied in World War I, abreaction coupled with psychotherapeutic processing of the recovered material is increasingly being used with victims of child abuse and chronic PTSD. Abreactions are helpful in recovering dissociated or repressed material, reconnecting missing affect with recalled material and for transforming traumatic memories. Although abreactions can be induced with medications, hypnosis is the method of choice except in acute situations where it is not possible to establish rapport. A variety of hypnotic techniques for the induction and management of abreaction are discussed, together with the indications and contraindications for their use.

High and low dissociators in a college student population.
Ross CA, Ryan L, Voight H, Eide L. Dissociation, 4(3), September 1991, p. 147-151.

A sample of 345 college students took the Dissociative Experiences Scale (DES); 22 subjects scoring below 5, and 2-0 subjects scoring above 22.6 were interviewed with the Dissociative Disorders Interview Schedule and were administered the SCL-90 and Millon Clinical Multiaxial Inventory. High and low scorers on the DES were clearly differentiated on all three measures. Seventy percent of the high DES scorers (over 22.6) had a DSM-IIIR dissociative disorder, while none of the low scorers did. Extrapolation from the data yields a prevalence of dissociative disorders among college students of 11%.

Expectations and interpretations in hypnotic responding.
Spanos N, Gabora NJ, Hyndford C. Australian Journal of Clinical and Experimental Hypnosis, 19(2), 87-96.

In this study 304 subjects rated the extent to which they expected to respond to hypnotic suggestions immediately before being administered a hypnotic induction. After induction but before administration of test suggestions, subjects again rated their expectations and also rated the extent to which they planned to adopt each of three interpretations of suggestions: (a) resisting suggestions, (b) actively generating suggested effects, and (c) passive waiting. Subjects were then assessed on behavioral and subjective indexes of hypnotizability. Postinduction expectancies correlated with hypnotizability more highly than did preinduction expectancies. The extent to which subjects adopted an active set towards suggestions also correlated with hypnotizability, and, contrary to the response expectancy hypothesis of Kirsch, active interpretation scores predicted hypnotizability above and beyond the effects of postinduction expectancies. Theoretical implications are discussed.

Pseudomemory in hypnotized and task-motivated subjects.
Weekes JR, Lynn SJ, Green JP, Brentar JT. Journal of Abnormal Psychology, 101(2)f, 356-60.

Highly hypnotizable hypnotized (H; n = 16) and task-motivated (TM; n=13) subjects received pseudomemory suggestions. TM subjects reported being more awake and motivated than did H subjects and were more likely to pass the target noise suggestion. However, 69% of subjects in both conditions who passed the noise suggestion reported pseudomemories. Pseudomemory rate (for H subjects, 69% and for TM subjects, 46%) was not reduced by informing subjects that they could distinguish reality and fantasy in a state of deep concentration. At final inquiry, after deep concentration, pseudomemories remained stable (for H subjects, 75% and for TM subjects, 54%). As predicted, H subjects reported more unsuggested noises and more pseudomemories of novel noises than did TM subjects. Subjects who reported pseudomemories were more confident in the accuracy of their memories than were subjects who reported that the suggested noises were imagined.

Tobacyk's sex differences in the experiences of ego-alien intrusions.
Persinger MA Richards P Percept Mot Skills 1991 Dec;73(3 Pt 2):1151-6

Tobacyk's Revised Paranormal Belief Scale and an inventory that infers temporal lobe signs were administered to 44 men and 54 women who were enrolled in first-year university courses. omen believed more in psi phenomena, witchcraft, and spiritualism than did men, who believed more in extraterrestrial life forms. Although complex partial epileptic-like signs were moderately (0.40) correlated with total beliefs for both sexes, these signs were dominated by experiences of ego-alien intrusions for women only. The results support the concept of greater interhemispheric coherence in women compared to men and emphasize the importance of limbic processes in the formation and maintenance of religious and paranormal beliefs.

Ross CA Joshi S Paranormal experiences in the general population.
J Nerv Ment Dis 1992 Jun;180(6):357-61; discussion 362-8

The Dissociative Disorders Interview Schedule was administered to a random sample of 502 adults in the general population of Winnipeg, a midwestern Canadian city. Results showed that paranormal/extrasensory experiences were common in the general population. They were linked to a history of childhood trauma and to other dissociative symptom clusters. A factor analysis of the paranormal experiences identified three factors which together accounted for 44.0% of the combined variance of the scores. A model is proposed in which paranormal experiences are conceptualized as an aspect of normal dissociation. Like dissociation in general, paranormal experiences can be triggered by trauma, especially childhood physical or sexual abuse. Such experiences discriminate individuals with childhood trauma histories from those without at high levels of significance.

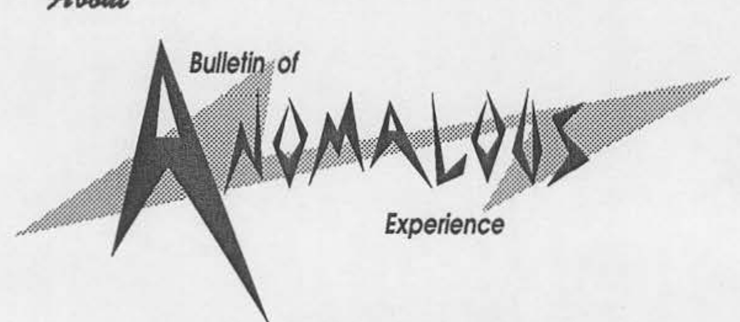
An Unusual Case of Hypnotic Regression with Some Unexplained Contents
Tarazi L Journal of the American Society for Psychical Research, Vol. 84, No. 4, October 1990

A patient (L.D.) had undergone "past-life" hypnotic regressions in a group of amateur hypnotists. One "life", that of 16th-century Spanish Antonia, obsessed her seriously, to the point of interfering with her present functioning. It was hoped that pointing out errors, inaccuracies and discrepancies would convince her that these "memories" were fictitious products of her active imagination. Hundreds of hours of research over three years in two dozen libraries and universities, travel to Spain, North Africa, and the Caribbean, and correspondence with historians and archivists verified well over 100 facts, but uncovered no errors. Much of L.D.'s information could be located only in old, obscure Spanish sources(L.D. never studied Spanish of visited Spain), and some was found only in Spanish archives. Another form of therapy rid L.D. of her obsession, but the vexing quesiton as to the source of L.D.'s information remains. Fourteen possible theories to explain the case are discussed: psychodynamic factors, fraud, cryptomnesia, role playing, dissociation or multiple personality, genetic memory, racial memory, clairvoyance, precognition, retrocognition, telepathy, mediumship, posession, and reincarnation.

(and an excerpt from an article in Science News, Vol. 141, p.332)
Prior abuse stokes combat reactions

Physical or sexual abuse during childhood may leave psychological wounds that promote the development of post-traumatic stress disorder (PTSD) among soldiers exposed to combat, according to a study of Vietnam veterans. Abused individuals may learn to wall off emotionally charged experiences and memories through a process called dissociation, says J. Douglas Bremner of the Veterans Administration Medical Center in West Haven, Conn. After combat, these people may avoid talking about traumatic events and may instead experience persistent PTSD, Bremner asserts... Bremner's group compared 38 Vietnam combat veterans seeking help for PTSD with 28 Vietnam combat veterans seeking medical treatment but not suffering from PTSD. On a self-report questionnaire, 29 percent of the PTSD group described childhood physical or sexual abuse; 7 percent of the other group noted such incidents. This difference remained when researchers controlled statistically for the greater combat exposure of men with PTSD. Interviews uncovered no tendency among PTSD sufferers to remember or report child abuse more easily than the other veterans. However, the data do not imply that child abuse causes combat-related PTSD, Bremner notes. Some people with a history of child abuse may harbor a "sensitivity" to developing PTSD in response to trauma, but most veterans suffering from this psychiatric disorder reported no child abuse, he says.

About



David Gotlib, M.D. - Editor
Joanne Hager, Ph.D. - Associate Editor

Bulletin of Anomalous Experience is a networking newsletter about the UFO abduction phenomenon and related issues, for mental health professionals and interested scientists. As Hilary Evans has observed, we try to "comfortably tread the narrow path between the groves of academia and the dust and heat of the marketplace, inquiring and suggesting, not asserting or insisting." Distribution has traditionally been limited to mental health professionals and interested scientists. We have recently decided to open up subscriptions to experiencers as well, on a trial basis (as discussed in the results of a recent Virtual Conference).

Subscriptions Subscriptions are $20 per calendar year; sets of back issues for 1990 and 1991 are available at $20 per year.

Contributions: The Spirit of BAE If you are sending me correspondence regarding items in BAE, or a contribution for publication, unless you clearly state to the contrary I am assuming that you are providing permission to print all or part of it here (at my discretion). If you wish to send me a confidential or personal letter, that's fine too, but please specify in your letter that it is not to be printed. (Most of the time this is obvious, but better safe than sorry). Lengthy contributions are also welcome on IBM-compatible diskettes (5.25 or 3.5 inch). I am currently running Word for Windows 2.0, but I can work with WordPerfect 5.0 and ASCII (text) files.

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How to Reach Me Address all correspondence to

David Gotlib, M.D.
Bulletin of Anomalous Experience
2 St. Clair Avenue West, Suite 607
Toronto, Ontario,
Canada
M4V 1L5

Telephone (416) 963-8700
Fax (416) 962-4622
CompuServe 72037,737
Well "drdave"

Please note that the address and fax numbers are new.